

Practical Papers.

THE LIFE AND LETTERS OF HESTER ANN ROGERS.

BY REV. J. RIDLEY.



AMONGST the numerous biographies that enrich the literature of Methodism, few have greater attractions, or have been more widely circulated, than the interesting memoirs of Hester Ann Rogers. So impressive are the memoirs, and so entertaining are the letters, that one can hardly lay aside the book, without regretting that it is not twice as long. Indeed, it is always readable, and one may read it through again and again, and still be entertained.

There is such a Christ-like simplicity in her memoirs, and such a deep spirituality in her letters, that no one can peruse them carefully without being benefitted. In the beginning of the year 1756, in a parsonage in Cheshire, Hester Ann Rogers was born. Trained up with rigid strictness in the Church of England, of which her father was a minister, she very early manifested a profound reverence and ardent attachment for things spiritual; so that at five years of age she "took great delight in the Bible," and "received manifest answers to prayer." When nine years old, her father died, and her record of that event is very pathetic,—“He took me by the hand and said,—‘My dear Hetty, you look dejected. You must not let your spirits be cast down; God hath ever cared for me, and he will take care of mine. He will bless you, my dear, when I am gone. I hope you will be a good child, and then you will be happy.’ Then laying his hand on my head, he lifted up his eyes to heaven, and, with a solemnity I shall never forget, said,—‘Unto God’s gracious mercy I commend thee; the Lord lift up the light of his countenance upon thee, and give thee peace, and make thee his child and faithful servant, to thy life’s end.’”

She was greatly affected by the loss of her father, and such was the gratitude that she felt at receiving such a blessing from his dying lips, that she says:—“I cannot find words to express what were the feelings of my heart on this occasion. Love for my valuable and affectionate parent, grief to reflect I was now losing him, and gratitude that his dying lips had pronounced such a blessing on my head, quite overpowered me.”

This seriousness, however, was soon blighted by the gaiety and worldliness of the society in which she moved; who laughed at her "seriousness," and prevailed on her brother to let her "learn to dance, in order to raise her spirits." This she says,—“Was a fatal stab to my seriousness and divine impressions.” Yet during all this, she was not without “keen convictions,” “gentle drawings,” and “good resolutions,” which continued to her fifteenth year. From this time until her conversion, it was one constant struggle. She fasted, prayed and wept until her friends became alarmed. Under the faithful preaching of her devoted pastor, she received much comfort, and was led to see the way more clearly; still, she was in the “gall of bitterness, and in the bonds of iniquity.”

As yet, she had not heard the Methodists, and knew them only as a sect “spoken against everywhere,” nor were her impressions very flattering, as she says,—“Being a Methodist, was to be all that was vile under the mask of piety.” But Methodism, reproached, despised, disdained, had the honor of leading her to the feet of Jesus.

Hearing of their preaching, she stole away one morning, secretly, while her friends were yet in bed, and listened at five o'clock to a sermon on—“Comfort ye, comfort ye my people, saith your God.”

She says:—“I thought every word was for me,—I was much comforted, my prejudices were now fully removed, and I received a full and clear conviction—‘These are the people of God.’”

Now, a “flood-gate of persecution” opened upon her; she had “turned Methodist,” and in consequence her friends despised her, while her mother threatened to disown her, if she persisted in her course.

How strikingly characteristic was the reply to her beloved and revered parent: “I must seek salvation to my soul, whatever is the consequence; and in order to obtain the end, I must use the means. I am therefore determined to leave you, and go to be a servant, rather than keep from the Methodists; yet if you will consent to it, I should greatly prefer continuing in your house, though it should be as a servant; and I am willing to undertake all the work of the house, if you will only suffer me to attend preaching.”

This last proposal was acceded to, thinking it would soon make her relax her purpose; but her mind was fixed, and she willingly became the servant in her own household,—and for seven long months, took up “her employments joyfully,” “undertaking every labor for His sake, who bled for her on Calvary.”

O that others, like situated, would imitate Hester Ann Rogers—and be willing to deny themselves of ease, luxury, wealth and friends for Jesus' sake! “Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's; but he shall receive an hundredfold more in this time;—houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

It was now that she began, more earnestly than ever to seek the “one

thing needful." She felt that she was not far from the Kingdom," still she was not "of the Kingdom; she knew that she lacked the "one thing needful," and was desirous of possessing that "one thing;" hence she was in earnest, an earnestness bordering on despair. "O the agony,"—she writes,—“which my soul felt at that moment; I cried,—‘I am undone, I can only perish, nothing can be worse, so there is no hazard . . . and therefore, here I will lie and perish at His feet.’” Then, like a sweet messenger, came the words to her troubled heart, “Only believe!” Instantly light sprang in, her tongue was loosened, and she cried,—“Lord Jesus, I will, I do believe, I now venture my whole salvation upon thee as God’s Son; I put my guilty soul into thy hands; thy blood is sufficient. I cast my soul upon thee for time and eternity.” At once “her fetters were broken,” her bands were loosened, and her soul set at liberty. Such was her joy, that she says,—“If I had possessed ten thousand souls, I could have ventured them with my Jesus. My sins were gone; my soul was happy, and I longed to depart and be with Jesus. I could do nothing but love and praise my God, and could not refrain continually repeating, ‘Thou art my Father! O God, Thou art my God!’ while tears of joy ran down my cheeks.”

From this time, to the close of her life, she enjoyed the constant presence of Jesus, and was a living witness of the “blood which cleanseth,” and could daily exclaim:—

“My Jesus to know, and feel his blood flow,
’Tis life everlasting,—’tis heaven below.”

It was now, that she began that interesting diary, and those spiritual epistles, which will ever prove fragrant to the Methodist world.

Her numerous letters breathe the spirit of “entire devotion.” She seems to have been always near the Throne, with a countenance radiant from its reflected glory, and a heart overflowing with unspeakable joy; so that she could almost constantly say:—

“Not a cloud doth arise, to darken the skies,
Or hide for a moment, my Lord from my eyes.”

The letter written to her godmother, a lady of rank and fortune, who, being highly incensed at her becoming a Methodist, requested an account of her conduct, is very commendable.

Written in her nineteenth year, it shows her amiableness of disposition, soundness of thought, and entire devotion at that early stage; and neither the urgent entreaties, nor repeated threatenings of her wealthy sponsor, could induce her to change her course, or relinquish her place among “the people called Methodists.”

The following extract from a letter to her cousin Robert Roe, written soon after, reveals the ardour of her soul:

“Dear Cousin,—Since I wrote to you, I have been, to appearance, on the borders of eternity. My body was indeed brought very low; but my soul full of heavenly vigor, and longing for immortality! O what heavenly transports filled my ravished breast, when I thought I had done with all below! And, as I then thought, in a few days or weeks at most, I should leave my

cumbrous clay, to bask in the beams of uncreated beauty ;—should stand before the slaughtered Lamb, and see the wonders prepared for me :

‘Should fall at His feet, the story repeat,
And the lovers of sinners adore.’

“ I find I need not drop the body to enjoy the presence of my God. He dwells in my heart, in Him I live ; He surrounds me, supports, sustains me. Wrapped in His Being, I resound his praise !

“ O the heartfelt communion my soul enjoys with him,—the intimate converse, the sweet fellowship ! My spirit is filled, and yet enlarged. It often seems as if mortality could bear no more ; and yet my desires are insatiable : I long to plunge deeper into God.”

Her confidence in the ever-abiding presence of Jesus is most beautifully expressed in the following extract of a letter written to the same shortly after :—

“ I have not time, room, or expression to tell a thousandth part of the goodness of God to my soul. He is ever with me, and assures my heart ‘all I have is thine.’ He is with me in sickness, and in health, at home and abroad, in public and in private. In reading or writing I feel His presence ; and O, when I am bowed before his throne, he lets down a heaven of communicated bliss. Language fails when I speak of his love. O may my every breath speak his praise !”

Whenever she met with a soul panting after “holiness,” she seemed filled with ecstatic joy. To help such an one was her delight. It just suited the ardour of her soul ; as the letter to an inquirer plainly shows :—

“ Dear Sister,—Your letter caused great thanksgivings to God on your account ; all glory be to him who hath increased your desires after holiness ! Fear not, you will surely attain, if you follow on. That lovely Lamb that bled on Calvary was slain for this—‘To redeem us from *all* iniquity.’ O look to him, behold the glory of God ! See the God of angels ! O look at his precious—bleeding side, his hands, his feet ! Behold him gasping, groaning, dying, that you might be made clean ! Hear him cry—‘*It is finished.*’ How finished, if his blood, cleanseth not from all sin ? But, glory to his name, whosoever steps into that fountain, which is expressly said to be for sin and uncleanness, shall be made perfectly whole. O let your faith venture in ! Wash and be clean.

‘Sink into the purple flood,—
Rise to all the life of God.’

“ Open, my dear sister, your willing, longing heart, and the King of glory will come in.”

The anticipation of heaven, was to her a constant sense of bliss, and she thus expresses it in another of her letters :—

“ To tell one thousandth part of the preciousness of Jesus, is a task impossible to men or angels. Yet O how is my heart expanded when I see I have yet received but, as it were, a drop out of the ocean !—but a glimpse of his precious fulness ; an eternity of growing bliss lies before me. O that I could praise him as I would ! But language fails, and I long for that day when I shall praise him in nobler strains above. Were he to give the summons now, and call from earth away, O how gladly could I wing my flight this hour ! Loose from creature and created good, I only wait the joyful words, ‘Come up hither,’ then would I exultingly—

‘Clap the glad wing, and soar away,
And mingle with the blaze of day.’”

Thus this devoted servant of Jesus continued living and praising ; her path “as the shining light, that shineth more and more unto the perfect

day." And when the summons came, as it did come, suddenly and early, she was ready at her post, and had but to ungird the armor, and put on the crown.

Would to God we would imitate her piety, devotion, and courage. Is there not room for it? O let us to our knees, and there seek the higher blessing, and the deeper fulness, even the baptism of the Holy Ghost, which will enable us, like the devoted Mrs. Rogers, to manifest at all times and in all places, the much needed spirit of

"EARNEST CHRISTIANITY."

ENTIRE SANCTIFICATION.

SECOND PAPER.



N the confirmation and progress of a "wholly sanctified" life, what are the duties and privileges embraced? On this unfrequented path of Christian instruction, we study to tread cautiously, but firmly, gathering our remarks from the higher lessons of instruction, as given for our edification and perfection in the Word of God. 2 Tim. iii. 16, 17. The first is found in Col. i. 9-12. "— be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.

We have implied in these words first an essential qualification for a practical conformity to the will of God,—activity in good works—passive and cheerful submission in suffering—and the thankfulness that should pervade the whole. The will of God is the law of every intelligent creature: equally binding upon angels in heaven and man on the earth. Darkness is an emblem of ignorance and error, while light is an emblem of knowledge. People in ignorance of God and his claims are represented as sitting in darkness and in the shadow of death. Even politically and socially considered, society, without these truths which have the greatest certainty, which form the noblest subject of contemplation, and give an elevation and grandeur to the intellectual character, which form the tastes, often the manners, and rears a social relationship among the nations of the earth, must be an incalculable loss. But this is a trifling consideration in comparison of others. "They know not God," means they do not worship Him. His greatness is hidden from them—His goodness is hidden from them. They have no knowledge of His holiness, therefore no standard of moral piety. They have no knowledge of the true sacrifice for sin, therefore no peace of conscience, no trust in the mercy of God. They

have no knowledge of the moral will of God, therefore no obedience. "And such," it may be said, "were some of you," "but the eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe."

What a wide contrast appears between the two conditions! One receiving its inspiration from him who worketh in the children of disobedience, or the lust of the flesh, the lust of the eye, or the pride of life; the other from a knowledge of the Divine will being communicated from above, penetrating the darkness, and giving a thorough insight into the nature and purpose of the will of God, as directing the affairs of practical life. But there is connected with this, the spiritual "wisdom and understanding," which brings Divine knowledge into the sphere of the human faculties, as the Holy Spirit alone imparts it. So he imparts it, only through, the understanding, which makes every aspect of the Divine will an object of study. There is a carnal knowledge, which "puffeth up" the individual, which makes also a hollow fellowship, or, to borrow St. Jude's figure, "a cloud without rain," a fair semblance of refreshing droppings, but a grand deception. "The exceeding greatness of his power" within us is not all emotion. Susceptibility to emotion is a matter of natural constitution rather than of grace. A person who would judge of his religion by the state of his feelings, is like a person who starts on a journey to Jerusalem the way the wind goes. Feelings are variable and may be influenced by causes that have no relation to morals or religion.

There are reasons why professing Christians make so little perceivable advancement—and are almost void of any influence for good, who might as well be both out of the church and out of the world for what good they are. The principal cause of this defect is, their want of love to the truth, consequently their very limited knowledge of Divine things. Having no light for the understanding from the God-inspired records, they rest in the knowledge of some general proposition. This is perfectly consistent with complete spiritual blindness. They have no spiritual perception of spiritual objects. The eyes of their understanding are not enlightened. "Sanctify them through Thy *truth*; Thy *word is truth*," said Christ. The truth of God when sought after and apprehended by the understanding, in the light of the Spirit, exerts its own expanding and sanctifying influence on the soul. When God shines on his Word, and his revealing power rests on the understanding, a great inquiry is excited after the truth—which is soon formed into a delightful rule, and "in his love doth he meditate day and night." If religion is only a sort of religious science, without any reference to practical influence, its importance is far below the means employed to establish it on the earth. The Holy Spirit is the Spirit of Truth, whose business it is to lead all searching and inquiring disciples into all truth. But how is a man to traverse the seas who knows nothing of the laws of navigation? Who could consider themselves and prospects safe in charge of a man who seldom consults his chart, or takes any interest in the tendency of his movements. Knowledge is power, and wisdom is better than strength.

The truth is the instrument in the hands of the Spirit in our conversion, our sanctification, and our most effective equipment for our Christian warfare. It is given to us to be the perfect rule, both of our faith and practice. The faith that works by love and purifies the heart is always connected with a serious and settled judgment in such matters. Thus it is that our religion to a great extent is regulated by the state of our judgment in divine things. If the judgment is weak and feeble, there is little effect "comparatively" produced. If it is strong, and the truth of God form the continual basis of our judgment, there will be a delusion of mind, which operates as a principle, and soon becomes a powerful habit. The Apostle therefore in another place prays that their "love may abound yet more and more in knowledge and in all judgment." Phil. i. 9. A want of a wise discriminating judgment is a great defect in Christian character and influence: many good people err for want of judgment. Their unaffected piety, their good intentions and zealous efforts, are almost without effect for want of discretion—or not doing right things in a right way. Several painful instances of this we have in Peter. This very important qualification is only once mentioned in the writings of the Apostles. It is carefully chosen to signify the exercise of spiritual discernment. The sanctified mind being so sensitive that it is quick to perceive the good and the evil in every doctrine, in every practice, in every conflict with coming duty, and all the contingencies of daily life. Now, as knowledge is truth stored up in the mind, so judgment is the application of that knowledge for the endless occasions which may arise for distinguishing between what is good and what is evil, what is real and what is fictitious; between what is sound and reliable, and what is rotten and treacherous. Not that our love shall be a sentimental emotion, but a strong, clear insight, exercising its tact, distinguishing always what is more excellent, what is true and pure and just and good, from all possible counterfeits of these qualities. A warm heart, and strong affections, and even sound enthusiasm, may sometimes, yea, often does, lead astray; but not so the well-instructed principle of love to God and man—1 Cor. 13th chapter contains the most striking illustration of this to be found in the Bible. Almost all that can be imagined to look like religion, without being religion, is there condemned by the marvellous discrimination and sure division of pure charity. It should be our daily prayer and study that we through the power of Divine grace, might be able to bring an intelligent and thoughtful love so to bear upon the whole economy and order of life, that it may be to us an internal monitor, instructing us always what to believe and what to reject, what to do and what to avoid, what to leave behind as unworthy, and what to make the objects of our supreme pursuit.

The next thought for consideration is a practical conformity to the Divine will. Having attained a perfect knowledge of that will, a right appreciation requires an unreserved compliance with it. This is the highest standard of perfection attainable in this life; a perfect acquiescence in all the will of God. To walk worthy of the Lord, implies that we do nothing derogatory to his exalted dignity and character: it being his settled purpose to confer on us a dignity and blessedness that shall redound to His glory.

and honor. We should aim in our daily work to secure his approval, and complacency always and in all things. The Christian may aim—and that without a charge of vanity, at a walk worthy of Christ—worthy his most Holy religion—worthy his own personal example. This saying of the Apostle may be remarkable, but it gives us an uncommon insight into the greatness and unspeakable grandeur of the Christian profession. There is a deep and solemn sanctity—a holy, sanctified reserve—a godlikeness resting upon and distinguishing the Christian that the poet describes far exceeding all other professions, as “The highest style of man.” Then our own poet declares,

“The Christian, he alone is wise :
The Christian, he alone is great.”

It is said of Enoch that he walked with God, and had the assurance that he pleased God—of Noah that he feared God—of Abraham that he was the friend of God. The glorifying effects of intercourse with such a being is witnessed in Moses after being with Him in the mount: his face was so bright that the children of Israel could not look steadfastly upon it. Its effulgence was so overpowering, that it was found to be too much for ordinary purposes; he therefore made it more earth-like by putting a veil upon it. When a factious mob rose against Stephen, to crush his influence and power among men, and destroy the infant church, they dragged him before the council, and set up false witnesses against him; while all they that sat in the council saw his face as it had been the face of an angel. The public at Jerusalem, in observing the daily conduct of the disciples of Christ, took knowledge of them that they had been with Jesus.—the charm of his name, and influence of his example rested so visibly upon them that it shone “like borrowed rays divine.” That ye “might walk worthy of the Lord unto all well pleasing.” “That ye may be sincere and without offence,” says the Apostle elsewhere. Sincerity signifies that the Christian’s aims and motives are as pure as the light, that his outward actions are as a mirror to his thinkings and intentions,—recognized and distinguished as children of the light; the eye of God penetrating every secret, perfectly testing every intention, submitting to the most rigid scrutiny of the Omniscient eye that can be applied to it, so that his whole character and bearing becomes clear as crystal; and when all the clouds and shadows belonging to this mixed dispensation are passed away, and he is witnessed with open vision in his Father’s house, like a sea of glass, mingled with fire,—not a cold intellectual light, but a light that burns, glows to its very centre, mingled with fire, transparent; where cherubim and seraphim are equally at home, devotion gleams with intelligence, intelligence trembles with devotion—God is light, and God is love, are truths that merge into each other, and God in Christ is all in all.

“Unto all pleasing,” “fruitful in every good work.” The work implies that a bold effort is to be made to please God in all things—and to be fruitful in every good work—in the work,—every thought that can give pleasure and delight, and admiration, and perfect complacency; and in the fruitfulness—everything that represent studious, watchful, unwearied diligence; pure,

unconscious, inspiring influence; a high-toned, liberal, condescending piety not like the tree of life, bearing only twelve kinds of fruit, but fruitful in *every good work*, and increasing in the knowledge of God, in all the infinite diversity of which the relations of life will admit. "Increasing in the knowledge of God." These words suggest that the fruitfulness of the Christian life knows no limitation; that its perfection has no such character of completeness as admits no further development; that, in short, as the knowledge of God and his will grows in us, the fruits of righteousness grow also. Growth in the knowledge of God's will by pious diligence, and growth in grace by the commendations of the Spirit, are commensurate; like cause and effect, labor and its corresponding reward. "I am come," says Christ, "that they might have life, and that they might have it more abundantly."

How such language deserves to be pondered! We are too much in the habit of "letting them slip" or melt away in the general effect of the sentence. They deserve to retain their individuality and have their depths sounded until we become amazed at their fulness, and absorb them in our own experience.

And now the scene changes. A grand panorama (so to speak) has been allowed to pass before the mind, of what is beautiful and lovely in religion. But now the shadows fall—not of foreboding regrets, but of care. The Christian is called to a passive patience in enduring long-suffering in the trials and responsibilities of life.

Truth is one, but many sided. The Temple is one, but divided into many departments of service and suffering. Life is one, but, consists of an endless variety of conditions and relations, of innumerable degrees of joys and sorrows, of duties and responsibilities. Variety is a characteristic of perfection, not of imperfection. It is consistent with unity and, makes unity more complete. It also beautifies and gives strength to the whole. So in the Christian life; some, and by far the greatest number, have the high and happy privilege of being delightfully employed in the active services of a godly life, while others are selected as God's secret ones—hidden in the clefts of the rock—or passing through fires, mountains, dens, and caves of the earth, subject to political or ecclesiastical oppression and outrage, like Paul when he fought beasts at Ephesus, or Timothy who was sick and nigh unto death. However entertaining and profitable it might be to commune with those who were sitting in heavenly places with Christ Jesus, yet Paul could not forget those that were bound, but felt himself as being bound with them, and those that suffered as being also in the body. What a noble example of pastoral oversight and care does his conduct present! Would to God he had more imitators in this respect. The interior discipline of religion is both endurance and resistance; endurance of what is imposed and must be submitted to, and resistance of all temptation to rebel.

Thus the grandeur of the Christian conflict is that the omnipotence of God is brought down into the secret arena of the struggle. He who spoiled principalities and powers, infuses into the soul all necessary strength, strength to bear the inflictions of the Divine will—in the sorrows and disappointments

of life: in the innumerable oppositions to evil from the assaults of Satan, and the waywardness of man, and all the power of the enemy.

But at length the grand consummation of the mediatorial economy shall be wound up, and the redeemed and sanctified shall be presented faultless before the throne of the Eternal Father. Christ shall then appear in his glory, not simply in the glory he had with his Father before the world was, but in the glory of his inheritance which he has in the saints. They are his as a "purchased possession," by active consecration, by the closest and most endearing ties. He has made them a peculiar people to himself. Every vestige of decay, every trace of dishonor, will pass away from our entire nature: while our spirits expand with the loftiest spiritual affections, and clearly reflect His own perfect likeness. Then shall the glory of the Redeemer be fully revealed to an admiring universe, and the saints shall enter into their full and everlasting possession of the inheritance now reserved in heaven for them,

"And all eternity employ
In songs around his throne."

MINIMUS.

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART II.—HOW ATTAINED.

CHAPTER IV.—THE WAY MISSED.

BY WHOM? AND HOW?



THE Lord Jesus Christ is the way. Christ all in all. Christ our justification, Christ our sanctification, Christ our glorification,—he is the way.

And trust in Christ—the trust which accepts and obeys the commands, and which believes and receives the promises, is the means.

He who takes Christ for all, has all, and having all, has the peace of God passing all understanding, for he has the very God of peace with him and within him, to free him from fear, deliver him from danger, and support him in trial. With the Apostle Paul, he knows by happy experience, that "there is now no condemnation to them that are in Christ Jesus. Who walk not after the flesh, but after the Spirit. For the law (power and rule) of the spirit of life, has made them free from the law (power and rule) of sin and death."

Examples such as those of the patriarchs and prophets, who trusted in Jehovah (Jesus), and the apostles and martyrs, and Luther, D'Aubigne, Baxter, Taylor, the Wesleys and Havelock, who trusted in Jesus (Jehovah), mark the way as an illustrious line of journeyers in it, and as a glorious cloud of witnesses for it.

Still, however, it is so, that honest, earnest pilgrims, seeking for it, often miss it, and for a time struggle in vain to find it. True, they do find it at last, and pursue it with all the greater joy for having groped for it in darkness for a while, like the blind.

But why is it that they miss it, and how? The answer is easy for the initiated to give, but not so easy for the uninitiated to receive. It is not difficult for one who himself has missed the way and afterwards found it, to spread upon paper a chart, both of the byways, and also of the highway. But it is quite another affair to give eyes to the blind wanderer in any one of the byways to see the highway and enter into it. This indeed it is the Lord's to do, not the writer's. And he is able to do it. Let us trust him.

Before attempting to map out any of these byways, it may be well to point out the cause why so many take them, and so pertinaciously keep them, when the highway is so plain. It is this—a lack of *docility*.

Let any one who is convinced, go directly to the Lord without conferring with flesh and blood, or ink and paper; stretch forth the hand of blind helplessness, to be grasped by the hand of all-seeing power, and say, O Lord, lead me—and he will soon be led into the way.

Let him lay aside all his own preconceived notions, and in the spirit of the stricken Saul, prostrate on the Damascus road, let him cry, "*Lord what wilt thou have me to do?*" and like Saul, await the answer. And then let him obey it, and then ask again—Lord what *more* must I do? and again wait the answer. And when it comes, obey that. And then again ask—Lord, what *more yet?* and do that, and so on. And there is no risk of presumption in saying, that in less time than the three days of groping and fasting allotted to Saul, the last answer will come and the last thing be done, the struggle will end, the scales will fall from his eyes, and the light break in upon his soul.

One of three things, these wandering, struggling ones do, instead of taking the course here indicated. They either settle firmly upon some preconceived process of their own, and pursue it until scourged out of it by disappointment after disappointment; or they go to books or men for directions instead of going directly, first of all, to the Lord, and casting all upon him; or else if they do go first to the Lord, and look to him to map out the way for them, and put them in it, they fail because they stop after the first answer, taking the first requisition for *all*, when it is only the beginning, whereas they should keep on asking, until they see and know for themselves that they are now in the way, and have no more need to ask for the way, but only to go forward, leaning upon the Arm that has led them into it.

Another sketch from life will best illustrate this—a sketch from the experience of

A YOUNG CHRISTIAN.

She was only a lamb of the flock. Young and newly converted. A few months after her conversion, the Good Shepherd drew her out and away from the world, to lead her more fully into the riches and knowledge and love of God. As he led Moses with the flock of Jethro his father-in-law into the back side of the desert to the mount of God, and there manifested himself to him under his new name, the I AM; so he led this young disciple, by the love she bore to one whom she had recently married, out upon the borders of civilisation, and there in her new wilderness home, he came to her in all the brightness of the burning bush, and in all the fulness of his love.

The evidence that convinced her was too clear to be rejected, and the experience too precious to be neglected. And in the same hour that she was

convinced of its reality, her resolution was taken, by the grace of God, to find the way and walk in it. And in that same hour she began asking the way, and found it.

It was a struggle. The world had wonderful attractions for her. She herself was as bright as a May morning, and as fresh and fair, and the world was as bright to her as she was to the world. Like the broad prairies around her new home, the world to her was a garden of flowers, and to all around her she was one of the most attractive of all in the whole blooming wilderness. It was therefore no slight sacrifice when the world was laid anew, and more fully than ever, on the altar again. To leave her friends and her home in the heart of the great world, and go out into a country wild and strange, was a trial which brought many a sigh from her heart, and many a tear to her cheek; but to give up the world and turn her back upon its vanities and pleasures, and devote herself entirely and forever to God, was a greater sacrifice, even if it did not cost as many sighs and tears.

The *brand* she knew would be applied, for the world never spares those who turn their back fairly upon it.

The loss of pleasures, by no means drained to the dregs, she could not but feel keenly.

To give up her own will and her own way, for the Lord's in the new and higher relation, was a submission not easy to make.

But hardest of all it was, *really to believe that* the Lord Jesus would do all for her that she needed, and *to leave it entirely with him to do*, and then rest satisfied.

Moses doubtless served the Lord cheerfully and easily, as the shepherd of the flock of his father-in-law in the land of Midian, and found it easy to believe the Lord would keep him and his flocks from the wild beasts and Arabs, but to follow the Lord and trust him in the new and higher sphere, as leader of Israel, to which the Lord called him from Horeb, required a higher consecration and a greater faith than he had before.

So with this young Christian, called to a higher and holier Christian life. But as in the case of Moses, so in hers, the communion of the one hour with the Lord himself, gave her the happy result, which others, who take another course than that of going directly to the Lord and looking in child-like simplicity to him to put them in the way, reach only after months and years of fruitless toil and many sad failures.

She was alone in her new home when convinced. It was one Sabbath morning. The blessed privilege of worship with the the people of God, prized when she enjoyed it, now doubly prized when lost, was denied her. To make herself the best possible amends, she took to reading, prayer, and meditation.

Thus engaged, the Lord met her and opened her eyes to see what great things he had in store for her if she would give herself up anew to him and accept of his promises.

The moment she was convinced, she laid aside her book, and bowed upon her knees before the Lord and confessed her convictions, and asked what she must do. To this suggestion came, "Give the world wholly up." This, of course, she had done already before her conversion, as far as she then understood; but as yet, then, she did not know all the world, nor yet all her own heart. But now she counted the cost as to pleasure and dress, and friends, and everything, and then most heartily responded, "Yes, Lord, I will." And then asked yet again, "What more must I do?" In answer to this came the suggestion, "You must confess all that the Lord does for you before the church and the world." There was a circle around her, and a set of circumstances which made this a great trial. But again she responded heartily, "Yes, Lord,

I will." And then asked yet again, "What more, O Lord?" And now came the suggestion, hardest of all, "Believe, only believe." She said, "It is a great thing to believe that the Lord can and will cleanse me from all sin, and keep me by his power, and present me spotless before the throne. He never yet has, in the past, delivered me from the power of the enemy entirely. Yet I know he is almighty, and I will trust him. I will believe. I do believe." This settled, she asked, "What more, O Lord?" To which the final suggestion came, "Nothing more. This is all." It was almost as hard to believe that this *was* all, as to believe that Christ would *do* all, but she did believe and was satisfied; so she thanked the Lord for his wonderful condescension and love, and rose from her knees at rest and in peace, with new light in her heart, and new light on her pathway. The hour ended, and when the clock told out that she was entering upon the next hour, she was as truly in the highway as if she had first tried every byway of them all, and spent months and years in weary wanderings.

Now it will be said, she was a child and easily led. That is just what I say. She *was* a child, and childlike never thought of devising any way of her own, and as for church or minister she had none to inquire of, and her book even she laid aside, and went directly to the Lord himself, and he put her at once in the way, as he always does those who go to him in this childlike spirit of dependence and teachable helplessness.

One of the byways is that of *works for others as a means of sanctifying ourselves*.

Another is that of making a *bold stand for stigmatised truths* and unpopular reforms, as a means of humbling ourselves in the dust, and so of sanctifying ourselves to the Lord.

Another is that of *increased punctiliousness* in the observance of rites and ceremonies, and all the minor matters of the law—the anise-and-mint-tithing way of the Pharisees of old, and the tractarian way of the Pharisees of our own day, upon the principle that perfection, in external sanctity, will sanctify the heart.

Another is that of *praying for the Holy Spirit* to come and work in us some certain states of mind and heart which we imagine to be sanctification, or holiness—seeking to be made consciously holy—praying for the Spirit, and prescribing to him his work. Whereas, when he comes, it is to work according to his own good pleasure—not according to ours—and to make us conscious of our unholiness, that we may find our holiness in Christ, not in ourselves.

(To be continued.)

If thou rememberest that this life is but a vapour, that thou art in the body only to be holy, humble, and heavenly-minded; that thou standest upon the brink of death, resurrection, and judgment; and that these great things will come suddenly upon thee like a thief in the night, thou wilt see a vanity in all the gifts of fortune, greater than any words can express. Do but therefore know thyself as religion has made thee know; do but see thyself in the light which Christ has brought into the world; and then thou wilt see that nothing concerns thee but what concerns an everlasting spirit that is going to God, and that there are no enjoyments here that are worth a thought, but such as may make thee more perfect in those holy tempers which will carry thee to heaven.—LAW.

THE GREAT REVIVAL OF "CHRISTIAN PERFECTION" AS A
LIFE IN AMERICA.

BY R. PEARSALL SMITH.



HE body of Christians who were forced out of the National Establishment of England, and organized for the purposes of a living Church by John Wesley, has found its largest successes, as to numbers and pervading national influence, upon the other side of the Atlantic. Its membership has increased until the American Methodist Churches outnumber, probably by five or six times, the parent Churches of Great Britain.

Its remarkable organization, which so appropriates and uses the piety and talent of each member in Christian work, as well as its primary and never dulled testimony to instantaneous conversion and the assurance of pardon, have remarkably fitted it for the peculiar circumstances of new, and, as yet, sparsely peopled settlements of the perpetually receding frontier wilderness. Where a pastor could not be sustained, one circuit preacher could establish Sunday-schools, arrange the work of class-leaders or local preachers, and keep, it may be, small meetings in twenty-five, fifty, or more places, all under his own supervision, and strengthened by his own occasional presence. Thus, the first Church in a locality, which was soon to become a large village or a city, was mostly the Wesleyan or Methodist.

It is easy to see how the almost incredible advance of material prosperity would bring wealth to these Churches, a danger against which they were less protected than that of the poverty through which they had struggled; and when the Church found among its attenders, or members, some of the heads of the national government, the President himself, and judges of the Supreme Court, senators and generals, it is not strange that influences were found in operation, far more potent than persecution and martyrdom, in leavening the Church to the world. The wind could not tear their garment from them,—it was the warmth that did it. Politicians flattered them, Government patronized them, and they came even to glory in their shame, the possession and the minding of earthly things. Not that this was true of the great body of the Church, for earnest, devoted godliness was the rule, but it was too plainly manifested and developing *tendency* of the Methodist denomination.

One extreme produces another. The pendulum does not rest at its centre, but swings past it to the other verge. Holy and good men, seeing the danger, began to warn, and then to denounce. They thought that they had attained an experience of sanctification which warranted a course which the authorities of the Church could not sanction. They were dealt with, perhaps with less of love than was needed, and some thousands, under the name of "Free Methodists," separated into a new organization, in the history of which was developed, parallel with the highest profession of full sanctification, a bitter, acrimonious judging of brethren, the special snare of godly men who have specially separated themselves from the world, or worldly Church. Again, their extreme pressed the conservative portion of the Church to ignore too much the danger of the body in the direction of the world. Alas, for the infirmity and tendency to extremes of poor human nature! One side were found denouncing the too great worldliness of the Church, while the other were hindered in reform by the manifested tendency to fanaticism, and the unchristian censoriousness of those who were in many respects fitted to be

their greatest helpers. One side, taking the doctrine of full sanctification, suffered themselves to be swept past the tender, gentle, forbearing spirit of love, into contentiousness and separation; while the other reacted into prejudice against the experience of "holiness."

Such appears, to a hearty co-laborer of the American Methodist Church in a sister denomination, to have been its condition as to the reception of the doctrine and life of full sanctification, as set forth and *lived* by Wesley, Fletcher, Mrs. Rogers, Carosso, and the remarkable men and women whose lives are the rich legacy of the universal Church. Then a movement commenced, eminently historical in its results, both to those within and without the Methodist connexion in America. It is God's plan to make leaders in the re-establishment of forgotten or neglected truths in the Church, men manifestly anointed by Himself, and appointed to the work. Such an one was found in John S. Inskip, of the New York Eastern Conference, a city minister of unusual pulpit ability and earnestness. He had, while preaching full sanctification as a doctrine of his connexion, shared the too general prejudice against the confession of it as an experience, when, about the year 1866, his wife, a very superior woman, was led to receive it from the Lord as an experience of faith. It is a common saying, that if a person is fully sanctified, the wife or the husband will know it more surely than any one else. Mr. Inskip might parry a doctrinal statement, but his wife's life broke down his prejudices, and he now saw and acknowledged the reality of this walk of faith and victory. His soul's hunger was aroused, and he began, with his whole-hearted, impetuous earnestness, to preach it to his flock in New York city. One day, as he, with all the ardor of his nature, was pressing upon them an entire, unlimited consecration, as an immediate act, the Holy Spirit whispered to his heart, "DO IT YOURSELF!" He paused. It was like the crisis of Luther's faith for justification. Then turning to the people, in substance, he said, "I HAVE DONE IT MYSELF! I am now WHOLLY the Lord's. I can now beseech you also to present your bodies a living sacrifice to God."

From that time, it is the remark of his friends, that scarcely any failing believer was ever more completely "made over again" by the grace of God. His strong natural individuality seems to have been lost into the gentle subduedness of the Christ-life, and from ocean to ocean—over an area three thousand miles in one direction by a thousand or more in the other, he has pressed upon the Churches the privilege and the responsibility of "the fulness of the blessing of the Gospel of Jesus Christ," purchased on the cross, and made available through consecration and faith to every believer.

Where any truth is a matter of difference of opinion among Christians, so that its advocacy in general meetings is considered an infringement on private privilege by some, it is oftentimes wise, beside the general meetings attended by all, to have special gatherings, accessible to any, in which the special truth can be taught without destroying harmony in the Church.

With this view, a general or national meeting, in a camp of tents, were gathered together, in July, 1867, at Vineland, New Jersey, under the care of the district Presiding Elder, and the time was appropriated specially to the promotion of the experience of Full Sanctification. Bishop Simpson was present, and took part in the meeting. His son, a young man of about twenty-three, who soon after died, was converted there. The wonderful power of God was present in the meeting in a manner unknown hitherto by most of those who were there.

So wonderful was the blessing upon the unconverted, and the baptism upon Christians, that another meeting the following year was considered imperative. At Manheim in Pennsylvania, in 1868, there gathered, probably,

near five thousand people, for ten days of waiting upon God in the exercise of faith, either for the attainment of full soul-union with the Lord, or for the development of the grace already received. Such a solemn scene had probably never been witnessed in America. The awe of the presence of God was felt, and even seen in the countenances of worshippers. On one evening, as we were singing the hymn—

“ Take my poor heart, and let it be
For ever closed to all but Thee ”—

the wonderful baptism of the Spirit came. Without a word of direction, probably two thousand persons fell to their knees in awe at the almost manifested presence of God. It was as though Christ had come, and were about to take us all up to Himself in Heaven. Many of the unconverted turned and fled behind the tents from so awful a presence. Vocal prayer from the platform was twice attempted, but the voice failed—it was too awful for vocal utterance. And yet nothing in the material world was stirred by the wonderful Presence. It was not an outward thing, but the deep baptism of the Spirit coming inwardly, at the same moment, into the souls of thousands, after the days of waiting and prayer. It was said that two hundred sinners were converted that night;—the wonder was that any stood out. But the largest work for God accomplished at Manheim was among the Christians, who were there roused and strengthened for the work of God in a manner which I believe it is safe to say has told upon the spiritual interests of tens of thousands of souls.

The manner of conducting these “ National Meetings for the Promotion of Christian Holiness,” is easily described. A permanent committee, headed by the Rev. John S. Inksip, is empowered by the Presiding Elder of the “ District ” to hold a Camp-meeting within his territory. Competent persons are engaged to provide tents and boarding tables. The camp is arranged in streets, with one large centre under the trees for preaching, and several smaller meeting tents distributed through the grounds.

At five o'clock in the morning one hears the sound of family prayer from multitudes of tents around, and soon after an early prayer-meeting is held, followed by breakfast. Then several meetings are held under the guidance of persons appointed by the President, and at ten o'clock they are all closed for the general preaching service. After an early dinner all are requested to close their tent fronts for private family prayer, and after this are held children's and other meetings, in the large tents. At three o'clock comes preaching, and at half-past five o'clock tea; and then a meeting for the experiences of preachers only, which is generally of very deep and peculiar interest. The last service is preaching, followed by an exhortation and prayer; and at ten o'clock silence is enjoined throughout the camp. Thus are spent ten days in a Feast of Tabernacles. Newspapers and secular conversation are scarcely seen or heard. The days pass by, and dates and hours are forgotten in the absorbing communion with God, or in teaching and learning His truth and ways. We are lifted to a higher level of soul-union, which tells on all the future of our lives. While the teaching is almost exclusively for Christians, such is the presence of God in these meetings, that there are generally several hundred conversions. At one of the gatherings there were about five or six hundred ministers, and there was a very remarkable baptism of the Spirit. It was found that, in the following year, there were in the districts of these meetings about *ten thousand* conversions more than were generally reported, and it was attributed to the wonderful increase of Gospel power in the ministers resulting from these meetings.

Among the characteristics of this great movement may be named :—

I. *Its conservative character.*—It is not separating, but uniting in its tendency. I know of no one who has been separated by it from his Church connexion. It is thoroughly loyal to the connexion in which they have received so much of gospel privilege.

II. *It is free from extravagance or any tinge of fanaticism.*—They are particular to close meetings at ten o'clock, and to restrain mere excitement. There is less of loud expression of unction than in ordinary meetings. Much time is spent in silent prayer.

III. *Criticism of ministers or others differing from them is earnestly deprecated, and mere discussion discouraged.*—Careful and regular attention to the ordinary means of grace is inculcated, as the study of the Scriptures, Church services, classes, &c. I believe it safe to say that the most humble, reliable, spiritual, and efficient Christians, throughout the American Churches, are those who have received this full sanctification through faith.

IV. *It is eminently catholic in its tendencies, and uniformly leads to union with other evangelical Christians*—not so much by an external framework of union, as by an inward fusion of hearts before the Lord.

The meetings of the National Committee for the Promotion of Christian Holiness having for some years been held in my house, and having myself labored for this cause in the Churches from Boston to California, I feel it a great privilege, as one not in their immediate denominational connexion, to bear this testimony to the wonderful work for God entrusted to them. Outside the Methodist connexion their influence upon other Churches is beyond estimate. Ministers of all denominations are coming to realize, through their testimony, a nearness to God, and a power in His Gospel which they had never conceived of as possible in this life. Prejudice is wearing away. The multitudes outside the Methodist connexion who are now pressing into the Wesleyan birthright privilege (as we may term it) may well provoke them to jealousy, as to living up to the privileges opened to them by their fathers, as "*the faith once delivered to the saints.*"—*King's Highway.*

THE HIGHER PATH.

BY REV. DANIEL STEELE, D.D.



N ancient writer has wisely said that there have been from the beginning two orders of Christians. The one live a harmless life, conforming in all things not manifestly sinful, to the fashions of the world, doing many good works, abstaining from gross evils, and attending the ordinances of God. They endeavor generally to have a conscience void of offence in their behaviour, but they do not aim at special excellence, but at the average attainments of their neighbors. The other class of Christians not only abstain from every form of vice, but they are zealous of every kind of good works. They attend all the ordinances of God. They use all diligence to attain the whole mind that was in Christ, and to walk in the very footsteps of their beloved Master.

They unhesitatingly trample on every pleasure which disqualifies for the highest usefulness. They deny themselves, not only of indulgences expressly forbidden, but of those which by experience they have found to diminish their enjoyment of God. They take up their cross daily. At the morning's dawn they cry, "Glorify Thyself in me this day, O blessed Jesus." It is more than their meat and drink to do their Heavenly Father's will. They are not quietists, ever lingering in secret places, delighting in the ecstasies of enraptured devotion; they go forth from the closet as Moses came from the Mount of God, with faces radiant with the divine glory; and visiting the groveling and sensual, they prove by lip and life the divineness of the gospel. Men tremble before them as Satan in Paradise Lost, when he first saw the sinless pair in Eden, "trembled to behold how awful goodness is."

Next to the power of Jesus, the living Head, these earnest believers preserve and perpetuate the Church from age to age. The secret of their strength is, that they, by the guidance of the Spirit, found the King's highway up the summit of Christian holiness. They strove, they agonized to plant their feet on that sunlit height. They have left the first principles of the doctrine of Christ, and have gone on to perfection. They have accompanied St. Paul in his wonderful prayer in the third chapter of Ephesians, till "they know the love of Christ which passeth knowledge," and are "filled with all the fullness of God." Says Mr. Wesley, whose greatness the Christian world is just beginning to appreciate, "from long experience and observation I am inclined to think that whoever finds redemption in the blood of Jesus, whoever is justified, has the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him the 'more excellent way,' and incites him to walk therein—to choose the narrowest path in the narrow way—to aspire after the heights and depths of holiness, after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians; he still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the covenant." This is on the condition that he is a persevering believer. But this lower path lies so near to the broad way, that many are almost insensibly lured into it, and go down to destruction with the thoughtless throng who enter in at the wide gate. Would you, young Christian friend, place the best possible safeguard against such a spiritual catastrophe? Take the higher path; consecrate all to Christ; seek full salvation through His blood, which cleanseth from all sin. This is the divinely-invented safeguard of the Christian life.

Jesus, thine all victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

These two paths lie before your feet, young convert. Choose you that one in which you will walk—the higher or the lower, the safer or the more perilous. Let one who has tried both give you the benefit of his experience:

The lower path seems easier, but in reality it is by far more difficult. The sultry heat produces languor, and the noxious vapors produce stupor, making it exceedingly difficult to keep walking, even though the road is comparatively level. The beautiful bowers of ease tempt the drowsy traveller to lie down and sleep. To sleep is to lose Heaven, as, alas, multitudes of the lower-path travellers have done. Let their whitened bones scattered along this path be a warning to you to seek the upward path. It appears to be steep and rough; but the few who have tried agree in testifying that the atmosphere is so bracing and exhilarating that they seem to be lifted up to the mountain by an invisible hand. Such a flood of light courses through their veins, such electric vigor

shoots through their limbs, that they are not inclined to turn aside to the pleasure arbors which Satan has unwisely located here and there near this way. The way itself is the highest pleasure on earth. The pilgrims "run and are not weary." The Hebrew Psalmist explains this paradox, "I will run the way of Thy commandments when Thou hast enlarged my heart." Along the higher path the joy of the Holy Ghost pours, a river deep and wide; while along the lower it is a brooklet, more than half the year dried up by the torrid sun. Through the clear, Italian atmosphere of the higher path, the celestial city is ever in view to the eye of faith; but clouds frequently settle down upon the lower path pilgrims, bringing perplexing doubts respecting the issue of their journey. The upward path leads to "an abundant entrance," while the pilgrims in the other path are haunted by distressing fears lest they shall come short of being even "scarcely saved."

Christian reader, a fellow pilgrim to the New Jerusalem has had this experience in these paths. His testimony could be multiplied by many thousands, the brightest names that shine on the pages of church history. Have such names as St. Paul, Madame Guyon, Fletcher, Bramwell, James Brainerd Taylor no weight with you in deciding the question of which path?

Having chosen the higher path, do not be discouraged by the obstacles in the way of your entering it. You are not to remove them by your own strength. You have an almighty and complete Saviour, "able to save unto the uttermost all who come unto God by Him." With a submissive will and believing soul, pray "that you may know the exceeding greatness of His power to usward who believe." Pray, and faint not. Take into your closet Charles Wesley's great dramatic lyric of a struggling and victorious soul, Wrestling Jacob, and pray its words till the intensity of the expressions kindle your soul with earnestness and unconquerable persistence. Let your faith grasp some one of Christ's many precious promises, and use it as a key. Then will the iron gate across the king's highway swing back upon its hinges, and the path never trod by the lion's whelps shall lie before you.

Dropping all figurative language, let me say to you plainly, that you may enter upon the higher Christian life by simple faith in Jesus Christ as your complete Saviour. As you have received Jesus, so walk in Him. You received Him at the first by faith; you are to receive by faith "the measure of the stature of the fullness of Christ." Repentance was the indispensable condition of justifying faith; you could not believe without giving up your sins. Consecration is the necessary qualification for sanctifying faith; you cannot believe till you give up self.

But you may say, "I did this when I was converted." You then, like a conquered rebel, threw down your weapons and surrendered yourself as a prisoner of war. Now that you have been pardoned and made a citizen, Christ gives you the privilege of showing your loyalty to His government by pouring all your substance into His treasury as a freewill offering, and of volunteering soul and body in His conquering army. The difference between the two acts of consecration is the difference between surrendering with reluctance and volunteering with gladness. The subsequent service is marked by a feeling of servility in the one case, and of joyous freedom in the other. The one is a servant, the other is a son. It is true that all who are born into the divine family are sons by adoption; but many forget their sonship, and begin to work for wages. They become legal in spirit, trusting to the merit of their works, and thus put a yoke upon their necks. But the full measure of Christ's love, shed abroad by the Holy Spirit, makes free indeed. Service is no longer a drudgery, but a delight. The motive to obedience is no longer fear, but love—not the dread of the law, but affection towards the Lawgiver.

These are the two ways of Christian living—the lower and the higher

path. Every consideration of greater usefulness, greater happiness, greater security, and, above all, greater glory to the blessed Lord Jesus, should constrain you to seek the higher path.

“If our love were more simple,
We should take Him at His word ;
And our lives would be all sunshine,
In the sweetness of the Lord.”

THE BURIAL OF MOSES.

“And He buried him in a valley in the land of Moab, over against Beth-Peor : but no man knoweth of his sepulchre unto this day.”—*Duet. xxxiv. 6.*



Y Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth ;
But no man heard the trampling,
Or saw the train go forth--
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun ;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves ;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On grey Beth-Peor's height,
Out of his lonely eyrie
Looked on the wondrous sight ;

Perchance the lion stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car ;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honoured place,
With costly marble drest,
In the great minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings,
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword ;
This the most gifted poet
That ever breathed a word ;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honour,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave ?

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, O wondrous thought !
Before the Judgment Day,

And stand with glory wrapt around
 On the hills he never trod,
 And speak of the strife, that won our life,
 With the Incarnate Son of God.

O lonely grave in Moab's land!
 O dark Beth-Peor's hill!
 Speak to those curious hearts of ours,
 And teach them to be still.
 God hath His mysteries of grace,
 Ways that we cannot tell;
 He hides them deep, like the hidden sleep
 Of him he loved so well. C. F. ALEXANDER.

THE GREAT WANT.

EXTRACT FROM THE LAST ANNUAL ADDRESS OF THE PRIMITIVE METHODIST
 CONFERENCE TO THE SOCIETIES UNDER ITS CARE.



EAR brethren, we have a great mission given to us. As a section of the Church of God, we are to be the salt of the earth, the light of the world, the leaven in the meal—in a word, we are to be witnesses for Jesus, illustrating in our lives His purity, active benevolence, and truth. In our respective pulpits let us set forth, with all the clearness and earnestness we can command, the doctrine of a free, full, and immediate salvation. Let us direct the people to the cross of Christ rather than to an ecclesiastical altar; to the work of the Holy Spirit rather than to priestly performance. These grand verities were mighty instruments in the early days of our beloved Connexion. The doctrine of Christian perfection, or entire sanctification, was more frequently insisted on than it is now, and were it to be as frequently and as faithfully urged from our pulpits now as then, the effect upon both our ministry and people would be of most salutary description. We should like to find Christian perfection as expounded by Wesley, not as misrepresented by its opponents,—Christian perfection as a blessing of immediate attainment, and as a blessing to be attained by faith, we say we would rejoice to find this grand doctrine revived. There are these advantages connected with the exhibition of this truth. First, it places before the people a high standard of Christian life; secondly, it puts it before them in a definite form; and, thirdly, it distinctly connects its attainment with a scriptural condition,—faith. We would not differ with any on mere forms of expression; but holiness—entire holiness—is both Methodistic and Scriptural; it is the patrimony of God's people, and is vouchsafed to them on the condition of faith. Is not this the doctrine we need to-day—to oppose Popery in the Church of Rome or in the Anglican Church, under the garb of Ritualism, to oppose the luxurious habits which so extensively prevail in society at large, and that formalism which, ignoring all that is vital in personal religion, robs it of all its worth, and prepares the Church of God for the deadliest forms of scepticism?—*King's Highway.*

"COME AND SEE."

JOHN I.



ORD, Thou "seest that I follow:"
 Grant, oh grant, my heart's request—
 "Lord, where dwellest Thou?" I pray Thee
 Let me see Thy place of rest.

"Come and see!" Oh, gracious welcome;
Gladly do I follow *now*;
 Lead me on, Lord, lead me ever,
 Only show "where dwellest Thou."

"By the wayside wand'ring lost ones
 Will, my child, be seeking Me;
 Tell them of my invitation,
 'Come, poor sinner, come and see!'"

"Come and see," ye countless millions,
 Standing round the open door;
 Heed the loving invitation,
 Jesus bids you, wait no more.

"Come and see," where Jesus dwelleth,
 Come and taste His boundless store;
All is ready, *all* are welcome:
 Jesus bids you wait no more.

Lord, I've "told" Thy invitation;
 Many still refuse to come.
 Let me see Thee "where Thou dwellest;"
 Bid me to Thy Father's home.

"Child, thy heart's my choicest dwelling;
 Yield it wholly unto Me:
 I will guide thee—only follow;
 Soon I'll bid thee, 'come and see.'"

Following, Lord; yes, "following *fully*"—
 Nearer still, yet nearer Thee:
 Ever onward, ever upward,
 This my one desire shall be.

Calling in the wand'ring lost ones
 (Precious to my Saviour's heart),
 Giving them Thy invitation,
 Till I see The "where Thou art."

FEAR AND LOVE.

BY THE REV. FORSTER CROZIER.



HAT the region of love is the "higher life" is unquestionable, and difference of opinion can only exist as to its attainability by any or all of us. In serving God we may be actuated by fear, but this we know is utterly insufficient to make a heart tender and a nature perfectly obedient. A child may be taught to fear its parent, but the probable result will be that it will scarcely be able to do right, in its horror and tremour lest it should do wrong; and at all events, if the child can do wrong, and keep its parent ignorant of the fact, it will not shrink much from doing so. Let the child, however, be taught to love its parent, and that love will make it the child's delight to do the parent's pleasure. It is just so in the relation of our life to God. We must love Him if we must obey Him, and the measure of our love will be the measure of our obedience.

Further, this fear may not only have reference to God, but may result from our convictions regarding another life. We may think of death, judgment, and eternity, and may feel how deeply solemn a thing life is, and how necessary to prepare for all those scenes in which we must each bear an important part; but the result will be, if our life be governed only by a reference to these truths, we shall just strive to do as much as we think necessary to gain eternal life, and we shall leave undone what may be regarded as *superfluous*. How different is it with the principle of love! Its language to God is,—“Too much for thee I cannot do, too much to Thee I cannot give.” He who is under its constraining influence, enters the house of God, not driven by fear of death or dread of judgment, but because he loves to meet with God and delights in His worship. He gives to the cause of God, not to satisfy his conscience, but to maintain and extend the “kingdom” of his Father and Friend. And it is just so in reference to all other duties which relate to God; only love can perfect them. It is precisely the same in reference to our duties one to another. Let our life be governed by love, and though it does not follow that we shall admit every other person to our confidence and companionship, it does follow that all uncharitableness, and envy, and malice cease to have a place in our heart, and that our conduct be right toward men, even should theirs be wrong toward us. This is the perfect life, and there is no other, the life of love.

And then not only is there the moral strength to stand fast amid temptations and trial, but there is the moral and spiritual power to do good. Look at this power as it exhibits itself in a public teacher. What a power for good even a weak man has who is under the prevailing influence of love! And as it is in him, so it is with a private Christian. Nay, whether we be actively engaged in doing good or not, if we be under the operation of this principle, our life must be powerful. Sometimes we meet a friend in company, and though the conversation is not strictly spiritual, yet there is something in our friend's spirit and conversation that charms us. There is an unaffectedness, a simplicity, and a breadth of charity which we delight to see. In order to exercising a right influence in all companies and on all occasions, but especially in order to our fitness and usefulness as active agents of God, let us leave “the principles of the doctrine of Christ and go on unto perfection.”

Miscellany.

SELECTIONS.

THE HIGHER CHRISTIAN LIFE.

THE higher Christian life! What does it mean?

Where lies the secret of its mystic power?
Ye speak of Jesus and of life in Him,
And bask in sunshine every passing hour.

The higher Christian life! Oh happy few,
Who walk with Jesus free from care and sin,
How many weary souls would share with you
The rest of God, but cannot enter in.

The higher Christian life! May it be mine?
The peace, the joy, the Sabbath and the soul!
I long to know and feel the power divine,
And seek in vain, like sailors, for the pole.

The higher Christian life! Is it a dream
Of regions fair beyond the ice and snow?
And do ye speak of things ye have not seen,
Nor felt nor known in Jesus here below?

The higher Christian life! My doubting heart
Still trembles Christward, like a magnet
true;

And yet I know not by what holy art
To cast out fear, and conquer sin like you.

The higher Christian life! I will not say
Ye have not found it, and are self-deceived,
The night to me may yet be turned to day,
And things be mine which heart hath not
conceived.

The higher Christian life! I know it well,
Is not an heir-loom passed from sire to son?
Nor can a brother to a brother tell
The secret of the victory he hath won.

The higher Christian life! Whate'er it be,
It must be found in Christ, our first and last,
And soon the day will break, the shadows flee,
Within the veil my anchor safe is cast.

"BY-AND-BY—THINK OF THAT!"

ON a cold, windy March day I stopped at an apple-stand, whose proprietor was a rough-looking Italian. I alluded to the severe weather, when with a cheerful smile and tone, he replied, "Yes, pritty cold; but by-and-by—tink of dat!" In other words, the time of warm skies, flowers and songs is near. The humble vendor little thought of the impression made by his few words, any more than we usually appreciate the responsibility which attends the power of speech. "By-and-by—think of that!" Yes, soul in trial, shivering in the frost of disappointment or winds of adversity, there is a sweet by-and-by; think of that, if faith in God your Saviour permits you to; for soon the eternal light and melody shall be yours. What soothing, animating power in those simple words, all along the path of Christian pilgrimage! Under every shadow, in every tearful experience, say to the troubled spirit, "By-and-by—think of that!"

"TAKE."

BY THE AUTHOR OF "HOW TO ENTER INTO REST."

THERE was a poor man, meanly and shabbily dressed. A friend, loving, rich, and great, paid all his debts, bade him leave his poor house, and come into his own beautiful home, and live with him. "All mine is thine," he said; and he gave him rich clothing that he might adorn himself, and the key of his coffer, that he might never want for gold.

But it so happened that the man brought a little of his own money with him when he went to his great friend's

house, and he kept trading with that, and it made him very miserable, for he could never make it go far enough.

He went again and again to his friend, telling him he wanted money for such-and-such a purpose. His friend loved to see him come, and he welcomed him gladly and graciously, and though it was always with the same request, he never grew tired. He said, "Here is the gold in my coffer, take it and use it, for all mine is thine."

The poor man—poor every way, in the midst of boundless wealth—went to the coffer once or twice in great extremities and timidly took away a small piece of gold, and it was marvellous what he was able to do with it; but generally he just stood and looked at it, thinking in his heart how thankful he was to be safe in his friend's house; then he pulled out his own miserable little purse, counted over the worthless coins, and planned, and toiled, and vexed himself, trying to make the best of it.

And yet, if he was asked if he had entirely given up his past life he answered Yes—that he was now in his friend's house for ever; but still he kept his little moneys; and people outside wondered that where all was his own—such a friend, and such boundless wealth—they heard that there always seemed to be something amiss with him, something wanting still. Sometimes they had thoughts of joining him: but they reflected that the life did not seem to answer altogether, and they fancied he was not so much better off than themselves.

And the great friend looked with sorrow's eyes of love, and often wondered how much longer it would be before the poor man would throw away the hateful purse that seemed to eclipse the coffers of gold, and come running with glad, joyful face to return his love by using the gifts he had supplied.

Dear friend, may I ask if you know something of such a life as this—not in an *earthly*, but in a spiritual way?

You are "bought with the price of Christ's blood; you know your sins to be pardoned, and yourself to be his, and yet you are in trouble. Your life is—how shall I say it?—*unsatisfactory*."

In great troubles and trials you put your trust in God and rely upon Him, and find that He *does* deliver you; but

it is in the small, common things of every-day life that you fail. There is not that symmetry, that quietness, that patience, and gentleness, and self-forgetfulness in you which you know *ought* to be there as a tangible mark to yourself, to your family, and to the world, that you are truly a follower of Christ. The graces of Christianity, the "fruits of the Spirit," do not shine in you. You are irritable, uncertain, dogmatic, harsh sometimes; giving way to indolence and ease. Your very relaxations and recreations you do not *thoroughly* enjoy; there is ever a "something still which prompts the eternal sigh" in your heart. In a word, you do not feel that you are pleasing God, nor that He is *smiling* upon you.

You have within you the witness of the Holy Spirit that you belong to God; you have the witness that you *desire* to walk with him in all things according to his commandment; but you have not the witness that you "*are* mortifying the deeds of the flesh," nor are you always sure that you are "led" by the Holy Spirit.

The spirit in which you live is more "the spirit of bondage to fear" than "the spirit of adoption, crying, Abba Father," in which two last words there seems to me to be hid—nay, revealed—the utter confidence and hope to God, in God, which will carry us through all.

But why is there this failure? How is it? Are there not, perhaps, two things needed—*willingness* to see and receive God's way for us, *obedience* to follow that way?

In the little illustration (which, like almost all illustrations, is inadequate, and cannot be pushed to its furthest limits) the man had entered his rich friend's house, and was living with him; but he was not willing to give up everything of his own, nor was he willing to *take* everything of his friend's.

You have really given yourself to Christ, and know yourself to be his, but is there a something you are keeping back, and are not willing to surrender to Him? If so, you are not honest, you are not whole-hearted. In God's loving command, "Give me thy heart," is included life, hope, sins, possessions, circumstances, will—*all*. You know He cannot rule, and govern, and lead you, if you are keeping a portion of your life

away from Him. Settle this point first. Are you *willing* to give up all, and to follow his leading?

Perhaps you say, "I am willing. There is not a thing I would not and have not consecrated to Him. Yet that is not enough; and I see in the lives of others a something, a power over sin, a power for good, of which I have no experience."

Have you ever thanked God that you are thus willing? We ask much; do not let us forget the thanks for what we have received; and then, having given all up, take the provision which God has ordained to supply your daily, momentary wants. And is not that provision the *presence of God within us*?

Listen to what is told us of the abiding presence of the three Persons of the blessed Trinity.

"A Comforter, that He may abide with you for ever." "He dwelleth with you, and shall be in you." (John xiv. 16, 17). "Yet a little while, and the world seeth Me no more; but ye see Me. I am in my Father, and ye in Me, and I in you" (John xiv. 19, 20). "My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23).

O poor, tired, unsatisfied soul, cannot this God, almighty, powerful, condescending, tender, cannot *He* satisfy you? Cannot such an one as *this* supply all you need?

When you have such a provision, why do you not use it? Him whom you have trusted to work in you to *will*, trust also to work in you to *do*; that is, simply to put the will into action.

Do you say, "Ah, that is faith. Faith is the gift of God, and I have not received that gift of faith. I must wait till it be given me." And yet, when some great trial or trouble has been laid upon you, have you not trusted God, and has He not brought you through safely? And do you think He who is so merciful, and Himself tells that "He knoweth our frame," and that He "remembers we are but dust," will He give us a large supply of faith for a large need, and will he withhold a small supply for a small need?

Will you look once more at the illustration above? There was a great supply of gold ready for the poor man's use, but he did not take it. Why do not

you take the "gift" that God has for you? Faith is the gift of God; but is not a gift a free thing? God does not say that faith is his gift because He will not give it to us; but He tells us that it is his gift that we may take it from his kind and gracious hand.

Well, then, there was also the *reason* why the man did not take his rich friend's money. He had a few poor little moneys of his own, and although he had left his own house, he was still trading with them.

Are you, perhaps, still trading with something of your own? Are you trading with your strong desires, with your little faith? Or have you brought your very unbelief, and poured it out on that heart, tender as a mother's to comfort, and yet the strength of Israel in war and battle, and left it there, refusing to look at it again, to think of it even, and taking in its place, not resolution, not even faith, but *God himself*.

You are willing; be *obedient*.

Unbelief and doubt is a great *sin*. It is not your misfortune; it is not a trial from God, but a sin; and we are just as wrong to parley with unbelief as if we were to parley with theiving or hatred. Put it right away. "Let God be true, and every man a liar."

How endless, how fathomless are the promises He has given us! They just meet our wants and desires, and are full of promise and hope; but are they also full of fulfilment?

So long as you look at yourself, at your unbelief, your want of faith, they will not be. So long as you look to God, to the One who *can* do all, they will be hourly and daily fulfilled in you and for you.

Do not be always thinking of what you cannot do; think instead of all that *God can* and will do for you and in you. He can do all that you find so impossible, all that Satan is longing, trying to stop you from doing. Very likely you will find it a mighty effort at first to look away from yourself, or, in other words, away from the impossibility of things; but trust the effort to God, and the blessed Holy Spirit will gently guide you even into "all truth," "into all things," and will glorify Jesus in your soul.

Oh be gentle and obedient, and God will "guide you with his eye!" Are

you fearful about the life that lies before you? You have nothing to do with that; it is in the safe hands of Jesus. All you have to do is this—Are you willing to trust Him for this present moment? Then trust Him; *live* on Him; spend this moment with Jesus. Do not think about the long days which may or may not be before you; they are not yours yet. Take this one day. Will you not for this one day, or what yet remains of it, look straight to Christ throughout it? Give your unbelief, your expectations, to Him. *Leave* them, and occupy yourself with Himself.

You need not be always analyzing your life, and ferreting within. Having put yourself into God's hands, leave yourself there; and as it rises, bring all to Him—your ambition, your desires, your ideas, your hopes, your fears. They do not need to be crushed out of you, but to be brought to Christ, that He may sanctify them, and put them in their right channel; that is, show you how to use them for his service. Just live in the sunshine and pleasure of his presence. You know how searching the bright sun-rays are; so will the Sun of Righteousness and love search in your heart, and under his beams it will grow tender—a "heart of flesh, and not of stone;" quick to see, quick to obey.

When we walk into this world's sunlight, we need to look at the way and at our feet to see that they go right, and keep from stumbling; but with the Sun of Righteousness we just need to look at Him; and so looking, *He* will take care that we neither stumble nor fall. "Mine eyes are ever *toward the Lord*; for *He* it is that shall pluck my *feet* out of the net."

You do not know what a life is before you. Do not be afraid if you get a sudden glimpse at your own utter vileness and sinfulness. Carry it to the Lord Jesus; He knows it better than you do; and leave it with him, just as you leave your unbelief with Him; and looking *only, only* to Him, you will receive your life moment by moment from Him, and live it moment by moment with Him. He who is Love will lead you gently on over any rough, stony places that may be before you—gently, because *close* to Him—"I in you, and ye in Me;" and the Holy Spirit *will* show you many things, "as you are

able to bear them;" and surely, yielded up and obediently following, his "fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," *will* appear in us, to glorify God, and bear testimony to Jesus.

Let it be thus. Let us *take* the good gift of faith. You know it says, "*Taking* the shield of faith."

DEALING WITH ANXIOUS SOULS.

AFTER one of my gospel addresses in the Temperance Hall, there was a very blessed breathing of the Spirit; and feeling quite sure that some souls must have been convinced of sin, I especially asked such to remain behind, but only one woman responded to the call.

This struck me as being somewhat strange, as the breathing of the Spirit had been very marked indeed; but just as I was leaving the hall, I saw two men standing outside in the rain. They came up to me, and said they wanted to speak to me about their souls. We went back to the room at once, and I then found that they were both deeply convinced of sin. I asked the first—

"How long have you been under these convictions?"

"About three months, sir."

"Now what do you think would make you happy?"

"If I could only *feel* that the Lord had pardoned my sins," he said. He wanted to be healed before he had gone to the Physician.

"Well, now," I said, "listen to these words of our blessed Lord" (which I repeated very slowly to him). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting, life" (John iii. 14, 15). Do you see?"

"No, sir."

"Well, then, look here," I said. "These Israelites had sinned against the Lord, and he had sent fiery serpents among them to bite them, and many of the people had died in consequence. Then the Lord commanded Moses to make a serpent of brass, and to set it upon a pole; and He said that it should come to pass that, if anyone who was

bitten would simply look up to the serpent that was thus lifted up, he should be healed at once, and should live. Now, just so, Jesus says to us that He, as our Substitute and Sin-offering, has been lifted up on the cross as a sacrifice to God for our sins, and that every convinced sinner who will thus look up to Him as *his* Sin-offering and Substitute, and trust him to save *his* soul, He will save him at once and for ever. Now, you see, you have been like an Israelite who was bitten by the serpent, who was looking at his *wounds*. If Moses had come round, and had seen such a one, would he not have said, 'Why, my man, what are you doing? *That's* not the way to be healed. Don't you know that the Lord has said you can only be healed by looking up *at the serpent upon the pole*? Look up *there*, and you will be healed at once.' Can you not see it now?" I said.

"Yes," he said, with great surprise; "but is *that* ALL?"

"Yes," I said, "that is all, *if you can do it*" (well knowing that faith is the gift of God, and that the work must be a *divine* work or it would not be saving). "The Lord, you see, has shown you, by convincing you of your sin, that Jesus died for *you*. He has, as it were, put his finger upon your very heart, and said to you, even to you, 'My son give *Me* thine heart; for it can never rest or be happy but in *Me*.' Now, *if you* can just look up to Jesus as *your* Substitute and Sin-offering, and lay *your* sins where God himself has laid them, upon Him who bore them in his own body on the tree, and give yourself up to Him *just as you are*, He will receive you, and save you at this very moment."

This the blessed Spirit fully enabled him to do, and then and there he was saved.

The next morning he came to me with a bright and happy face, and said, "Oh, sir, I *am* thankful that I had the courage to wait behind and see you last night, for I have found the Lord?"

LETTING THE LIGHT SHINE.

A missionary of the American Sunday School Union started a Sunday School on the farthest border. Among the scholars was one named F——. One of the

earliest lessons contained in the text was, "Let your light shine." The next Sunday F—— cleaned up the family lantern, and lighting the candle, walked three miles to the school-house under the brightly shining sun; and when he entered, looked at his teacher with a satisfied air that plainly said, "I have obeyed your instructions." When, however, he saw the boys all smiling, and the teacher biting his lip, he knew something was wrong, and he blew out his candle, and burst into tears.

But God saw that F——'s motive was right, and he accepted and blessed his lighted candle. His teacher corrected his mistake; and from that day he has tried to let his *better* light shine. His drunken father forbade his going to the Sunday School, and he obeyed with much pain; but thought it no disobedience to go to a teachers' prayer meeting, where, by God's blessing, he became a new creature in Christ Jesus. His furious father beat him until the loving and faithful son fell on the floor fainting and insensible. His mother laid him upon a bed; and when he revived he lay and sobbed and sobbed; and when all was still his mother heard him *pleading in prayer* for his father. That prayer was heard and answered; and to-day the whole family are members of the Church of Christ.

THE MINISTRY OF ANGELS.

Dr. Doddridge had once a remarkable dream, in which he saw spread out before him a series of pictures, in which he recognized his own past history. Many things which had before perplexed and surprised him were now made clear by the view he had of the ministering angels and their thousand offices of love to him; now breathing on his lips, when an infant, as the little life seemed just ebbing out; now bearing him up in their arms to break a dangerous fall, which would otherwise have cost him his life. Whatever origin the dream may have had, it dwelt on his mind with peculiar sweetness ever afterwards, and was no doubt part of God's plan for his development and growth in grace. Ah! what a comforting assurance, in times of trouble and danger, is the thought that "the angel of the Lord encampeth round about them that fear Him, and delivereth them!"

Editor's Portfolio.

ARTICLES WANTED.

THE main object of "*Earnest Christianity*" is to keep before the Church the doctrine and experience of Christian perfection, and it is of the utmost importance that the whole subject should be presented in a clear, Scriptural, and attractive light. To aid us in so important a work, we earnestly invoke the assistance of those who may be moved by the Holy Ghost to write on the subject. What we want is a series of short, clear, pointed, Scriptural papers on the various phases of the Higher Christian Life, to be published first in "*Earnest Christianity*," and afterwards in tract form for general distribution. It is desirable that each paper, except the first, should not exceed the limits of an ordinary eight page tract. The topics are the following:—

- I.—FULL SALVATION; or, The Scripture Doctrine of Christian Perfection. [May extend to 16 pages.]
- II.—THE TWO STATES; or, Regeneration and Sanctification defined.
- III.—PRESENT SALVATION; or, Does the Bible teach that entire Sanctification is the Believer's present privilege?
- IV.—PERFECTING HOLINESS; or, How to attain Christian Perfection.
- V.—PERFECT DAY; or, The Distinct Witness of Christian Perfection.
- VI.—SURE FOUNDATIONS; or, How to be Established in Holiness.
- VII.—WITNESSING FOR JESUS; or, Why, When, Where, and How should we profess Christian Perfection?
- VIII.—"IS THERE NOT A CAUSE?" or, Why we should make Christian Perfection a Specialty.
- IX.—THE CHURCH'S NEED; or, How we may promote Christian Perfection.
- X.—DEFENCE OF THE GOSPEL; or, Objections to Christian Perfection Answered.

Please send in articles without delay. We would like to publish the first in the *March* number.

THE SABBATH.

"Remember the Sabbath day, to keep it holy."
—EXODUS xx. 8.

HAIL! Sabbath day, the day I love the best,
The day appointed for mankind to rest,
Thy cheering light I now behold once more,
After another week of toil is o'er.
Lord, keep away all wandering thoughts from
me,

And may I spend this Sabbath day to Thee.

And now, while from my bed of sleep I rise,
And bow to pay my morning sacrifice,
Lord, take away each worldly thought and care,
That I may worship Thee in secret prayer;
And may Thy Holy Spirit's aid be given,
That I in spirit may commune with Heaven.

And while I take Thy holy word to read,
The guidance of Thy Spirit then I need;—
O that its sacred rays of light divine
Upon the pages of Thy word may shine!
And may I there be taught to know Thy will,
And strength receive, my duty to fulfil.

And while, with those who in Thy temple meet,
I bow myself to worship at Thy feet,
Or join with those who tuneful voices raise
In grateful songs of holy love and praise,
Or listen to Thy word,—O Lord impart
Thy Spirit's power to fill my longing heart.

And when my Sabbaths here on earth shall end,
Lord grant that I with Thee in heaven may
spend

A never-ending Sabbath; there to raise
My voice in rapturous songs of endless praise
Throughout eternity to Thee alone,
With saints and angels round Thy dazzling
throne.

Battersea.

JAS. LAWSON.

THE OLD DOCTRINE.

"THE great themes of Methodist preaching in early times were Repentance, Faith, and Holiness: may it in this be *semper actum*."

SALVATION BY SYLLOGISM.

PLYMOUTHISM had its votaries in the neighborhoods where Mr. Collins labored. His biographer has some pregnant paragraphs on the subject:—

"The salvation of a soul is heart-work, not head-work. It begins with a broken heart, it becomes a peaceful heart, it issues in a holy heart. Salvation cannot be learned off, or got by rote. 'Did Jesus die for all men?' 'Yes.' 'Are not you a man?' 'Yes.' 'Then did not Jesus die for you?' 'Yes.' 'Do you believe that?' 'Yes.' 'Is it not true that he that believeth shall be saved?' 'Yes.' 'You believe: then, clearly, you are saved.'

"Ah! this salvation by syllogism is a delusion. 'Jesus dies for me,' mistified into the mere premiss of an argument in an impenitent life, is as worthless as any Shibboleth bigot ever framed. Precious truths so held are in *mortmain*, and are harvestless as seed corn in a mummy's hand. Thousands can get through the narrow steps of that poor mental exercise only to realize that in its bosom lies a sophism, and that its conclusion is a lie.

"Woe befalls any church multiplied by such accessions; as John Bunyan would say, 'They have tumbled over the wall, not come in at the Wicket Gate.' A Gospel minus repentance, a salvation without conviction of sin, a faith without trust, an assurance by logic, and a religion without holiness,—what will it all issue in but an eternity without hope?"

THE CLEANSING BLOOD.

THE following remarks of Mr. Spurgeon on 1 John i. 7, are excellent, and closely connected with the subject of Holiness. The extract is taken from a sermon preached on December 3rd, 1865:—

"You perceive that it is written in the present tense as if to indicate continuance. It will always be so with you, Christian. It was so yesterday; it was 'cleanseth' yesterday; it is 'cleanseth' to-day; it will be 'cleanseth' to-morrow; it will be 'cleanseth' until you cross the river. Every day you may come to this fountain, for it 'cleanseth.' Every hour you may stand by its brim, for it 'cleanseth.'

I think there is sanctification here as well as justification. I am inclined to believe that this test has been too much limited in its interpretation, and that it signifies that the blood of Jesus is constantly operating upon the man who walks in the light, so as to *cleanse him from the indwelling power of sin*; and the Spirit of God applies the doctrine of the atonement to the production of *purity*, till the soul becomes completely pure from sin at the last. I desire to feel every day the constantly *purifying* effect of the sacrifice of my Lord and Master. Look at the foot of the cross, and I am sure you will feel that the precious drops cleanse from all sin."

SOMEBODY IS PRAYING.

A CORRESPONDENT of the "Old Folks" department of the *Interior* relates the following story of the great revival which occurred in Orange County, New York, in the summer of 1828:

In one of four churches—all Presbyterian—the work began without any known cause. The inquiry was made: "Who is praying? This work must be in answer to somebody's prayers." After the work had progressed for some time, it was learned that two old church members, who lived one mile apart, had made arrangements to meet half-way between them in a piece of thick bushes every evening at sundown to pray God to revive his work. Their prayers were answered, and one hundred and fifty were added, during the months of July, August and September, to the church, proving also that God will revive his people and save souls in busy portions of the year as well as in times of more leisure, when his people pray. The above facts prove most conclusively that no genuine work of grace ever occurs except in answer to prayer. My experience goes to prove that whatever means the Lord has given us, diligently used in faith believing, he will bless. I mean the prayer of faith, accompanied with all suitable means.

He liveth long, who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of true things truly done each day.

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, smg-ing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

THE PRECIOUS NAME.

Words by MRS. LYDIA BAXTER.]

[Music by W. H. DOANE.

"And blessed be His glorious name for ever."—PSALM lxxii. 19.

1 Take the name of Je - sus with you, Child of sor - row and of woe--

It will joy and com - fort give you, Take it then where'er you go.

CHORUS.

Precious name, O how sweet! Hope of earth and joy of
Precious name, O how sweet!

heav'n, Precious name, O how sweet! Hope of earth and joy of heav'n.
Precious name, O how sweet, how sweet,

1 TAKE the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it then where'er you go.
Precious name, etc.

2 Take the name of Jesus ever,
As a shield from every snare;
If temptations 'round you gather,
Breathe that holy name in prayer.
Precious name, etc.

3 Oh! the precious name of Jesus!
How it thrills our souls with joy,
When His loving arms receive us,
And His songs our tongues employ!
Precious name, etc.

4 At the name of Jesus bowing,
Falling prostrate at His feet,
King of Kings in heav'n we'll crown Him,
When our journey is complete.
Precious name, etc.